Conceptualising Further - A Model of Red Book and Praxis

By Shomit Sirohi

Introduction

By Mao Zedong

Glad to meet Sirohi and talk recently – we found that tactics and strategy is then in fact a ongoing process, it is always tactical and then strategic the Communist movement and personal obstacles are always surmounted and always win and is because of what is called a logical revolt. I mean this below logic is about our conversation but is a model – it means to reflect into the process how this is actually theory, of what is actually praxis and that practice is then a praxis – class against class and popular front which wins. I mean spontaneity wins. Talk later.

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Sirohian formalism then with this work will reveal a lot more conceptualizing of praxis or modelling praxis – the universalizing of the people into a general protest then and the singular fashion of a leader and his free living praxis then is united as singular and universal which then is the concrete Universal and becomes then a process of in fact the particular attack on the individual freeing up into a singular victory in life.

I also mean these praxis formats below then becomes the mass line in a universalizing sense again and a singular cool practice of being in close-tactics and then in fact the strategic process of Communism again in a cool sense is then underway and this repeats in a process of hegemony. The particular attack then is simply won by the process of singular and universal joined to also singular-universal living Kierkegaardianism perhaps. Or in fact the militant philosopher.

Part I – Praxis Leaping

I. Modelling Praxis

A model of the Long March in Mao, is first the development of a long sequence in the process of Yunan and then other towns and villages even Spring Thunder and peasant jacqueries and peasant insurrection which models as close-noticing in the village as Praire Fire which models as insurrectional strike formats and then becomes working class praxis.

II. Model of Praxis Again

Therefore the model of praxis is about working class close-noticing and close-participation, also daily leadership and noticing and then in fact a demonstration and class general strike and also peasant agitation.

From noticing to in fact then Cultural Revolution which models as ‘Direct Democracy and Class Confrontation” such slogans and this models as base of economic wage and superstructure of slogans, party banners and flags and pamphlets, which all becomes the self-reflexive participation of the people in a mass agitation.

III. Daily Life of the Leader and All in Collective

This models then as noticing and even in fact close-proximity with the classes and masses and also models as vertical leadership which then is in fact also with capital or against capital and state politics as in fact the process of in models the ascendence of a party and dictatorship of the proletariat and after that state and revolution, state and Communism which then means in sequences, after sequences to lapse it and win it.

The leader then in his own proximity of politics and daily personal development models as in fact agitation leader, personal expressions and all subjective developments following simple miracles. I mean here the model of praxis distinguishes a bourgeois class and a proletarian class individual and also in fact the process of leader and victorious leader which is about militant and dogmatic conviction in the essential thesis – it is right to rebel.

It also means the personal developments are simply problems of expression and expressiveness called in fact by Marx and Marxists – free association. It can be then association among the common people and friendships and amorous processes.

Part II – Essential Theses

I.

First that Communism is a possibility which is about direction and execution unity – when the leader directs the proletariat to execute a line which merges direction and execution and intellectual and material labour to in fact a wild-cat strike directed and executed in a ruptural unity. This then is called tactico-strategic or by Marx, operations and dynamics of a strike.

II. Further

Then comes the close-noticing or distant noticing and proximity or distant proximity as in fact the strategic horizon of the process of being among the working class and demonstrations which models – state-revolution and state-Communism. And this then is in fact also and always about the model participation in class struggle and class action something like permanent revolution which always conducts the class participation.

A dogmatic thesis – “Class action will be permanent revolution and will persist in Communism as well”.

Part III – Aim for Victory and even Relax In Himself

Modelling all the 40 Red Book formats it becomes –

I. Theses on Politics as Superstructural
II. Processes of Militant and Philosopher fused
III. Processes of Living Praxis and Active Sequences even in Post-Revolutionary Periods
IV. Processes of capital and state as – State and Revolution, April Theses and then in fact State and Communism, which is then again Permenent Revolt
V. Processes of all these above developments captured in close-noticing or distant process of in fact the Leading Stylistic and Style of a Leader.
VI. Personal Expressions and Expressive Heights as in fact the Aim of the Individual which is by Ernesto Che Guevara argued out as ensemble-individual dialectic which is then finally in Charu Mazumdar and Kanu Sanyal – a simplicity.

Part IV – A People As also Individual, Part of a People

A model then of the above in Sylvain’s sense is about – historical process of the mode of politics, and absolutely singular sequences which then

merge and rupture in the active sequence and this becomes then also in fact leading praxis and his thought and people and active thought of people something like a category called “people” which then wins also as individual expression because of the interweaving of “people” and the “individual” which is a real of thought which all means to – put politics in Command.

It also means the person is finally himself and fully free when in fact the “people” declare that he is free. Something like the thinking of the people will prove it.

Now think the people –

I. A people is thought as – in a strike and in a operation of a dynamic in a strike and radiography of strikes – this thought makes it then a mode of praxis.
II. A people and an Individual is thought as – a strike and a striking leader which then models as in fact a person who is distant and participating in a strike as then his model which is also in fact feminist free love and also proletarian individual class membership which finally means bourgeois freedoms.
III. Praxis is then thought through people – that the model becomes in fact –

People as a people.